NAVY CHAPLAINS BULLETIN

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NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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Chief of Chaplains
RADM G. A. Rosso

INSTRUMENTS for GOD'S KINGDOM

It has been said that "Chaplains are all things to all men." We accept the accolade in general. Yet sometimes it would appear that it is modified to read, "Chaplains are all things to all men except brother chaplains." This almost suggests that hostilities could exist among chaplains.

Well, is it possible? There is a form of hostility which affects our ministry. It is our hostility. Our resentment of resentment. This attitude produces harm. Many endeavors die at birth because we automatically resent the person who proposes them. The zeal of a younger chaplain is often balked and held in check by a senior for no other reason than that he feels personally threatened by his junior's enthusiasm, zeal and initiative.

For example, a young chaplain enjoys youth work. He outlines quite valid schemes to his senior on a youth program. The senior has no time for the idea. He refuses permission. The young chaplain is hurt, depressed, resentful. He is hostile to hostility. The senior is hostile to the junior's hostility. Communication between them becomes more and more difficult. They should be working as a team but they find themselves at odds and pulling in opposite directions.

We must be wary of our emotional hostilities. They can impede the growth of our religious programs. If we become conscious of them, a little guidance from a brother chaplain in whom we have confidence will bring them under control. We will be able to look at reality with clearer eyes.

A chaplain is father to his people and all his junior chaplains. A mature chaplain is not disturbed by the little hostilities of his children. He does not feel attacked when they show initiative. He allows youth to make some mistakes. He knows that "what is worth doing is worth doing badly." How else can we learn except through some mistakes, some failures? How else did we learn who are now at the helm?

A solid and emotionally stable chaplain is able to view things as they are--he is able to eliminate the false colorations so easily produced when we accent personalities and subordinate that which is truly objective--the program or the event. He does not see the enthusiasm and drive of his co-worker as a threat to his own position but as magnificent instruments to be used in the furtherance of God's Kingdom. For we are not opponents, one of the other, but collaborators in a most holy crusade.

George A. Rosso

RELIGION and the MILITARY MISSION

(This is the second of two articles based on a report by Admiral George A. Rosso, Chief of Chaplains to the Defense Collateral Planning Conference.)

In our article in the last edition of the Bulletin, we discussed briefly the proposition that religion defines with validity our conflict against Communism. We submitted that chaplains are obligated to make every reasonable effort to bring people to an understanding of the imperative responsibilities we share as possessors of a political tradition rooted in religious belief. This understanding can and must lead to necessary action whereby we practice those virtues which will insure the discharge of our grave obligations.

To conclude the thesis that religion is vitally involved in our mission to combat communism, two other points must be noted. The first of these is the requirement that we recognize that religion provides us with a means of communication.

Only if we understand the nature of Communism can we understand that phase of cold war which involves dissemination of political ideas to foreign nationals and the ramifications of negotiations at various conference tables.

And only if we understand and make use of a religious frame of reference, and couch our convictions in moral and spiritual terminology can we communicate the truth about America to the world at large, while, at the same time, unmasking the Communist lie. This is a principle that many Americans have never come to understand or appreciate.

We Fail to Speak

Charles Malik, as Foreign Minister of Lebanon, expressed our failure in this regard very well. Speaking of the reasons why Communism has made such a profound impression upon the intellectuals of the Middle East, Mr. Malik stated:

".....the intellectuals have nothing to believe in; because they can't live in an intellectual and spiritual vacuum...their contact with the Western world during the last 50 to 80 years...has not filled their souls. Into this vacuum comes Communism ...the West must, as it were, fall on its knees and seek why it has proven itself inadequate in the case of many of these intellectuals in meeting their own intellectual and spiritual needs, and why Communism has beaten it at the game...You have in your own traditions certain invaluable beliefs about man and society and history and human destiny and the nature of God--beliefs that you should not be ashamed of, that you should feel free to export and to teach others. But first you must rediscover them yourselves and believe in them profoundly yourselves.

"Many of you have taken life too much for granted. Therefore, the great deposit of belief and conviction and intepretation of life which has come down to you, you simply don't honor enough. The Communist is a man who has received a tradition and honors it profoundly and believes in it and therefore is willing to propagate it...Many of you don't know your own traditions...you have not sufficiently articulated them to the extent of being able to mediate them intellectually to the rest of the world."

Finally, Mr. Malik put the whole business bluntly: "Either you believe in what one might call the values of freedom--which include respect for individuality, high regard for personal integrity, freedom of expression, faith in reason and discussion, a liberal interpretation of history and of life, a premium upon spiritual and moral and intellectual values--either you believe in these things or you don't. And if you do, you must be in a position to articulate them and express them to the rest of the world.

"My deepest fear, --if you want it put bluntly to you--is that you don't know the infinite values that you have at the basis of your own civilization and you don't believe in them enough to put them strongly to the rest of the world."

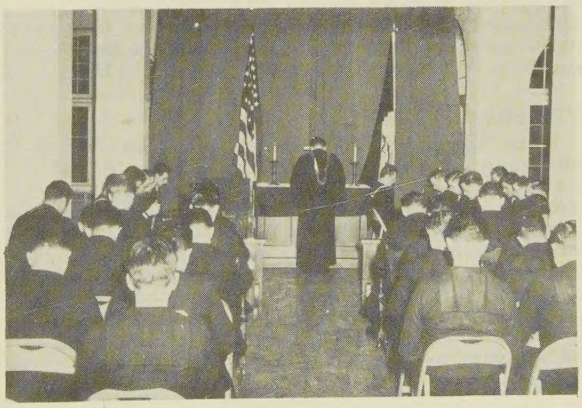
The Meanings Are Different

Another aspect of the need for using a religious orientation and moral and spiritual terminology if we are to communicate with the peoples of the world is this: We must understand and demonstrate clearly that when Communism talks morality and we talk morality, we mean violently different things.

With Communism, truth is purely relative. That which serves the Party purpose at this moment is true, hence morally good. That which is harmful to the Party purpose is false, and morally wrong. If I answer "yes" at a treaty conference today, and tomorrow's events proved that I should have answered "no" on grounds of expediency for the Party, then I am morally justified in defaulting on my "yes."

This is the import of Lenin's famous maxim on morality: "We deny all morality taken from superhuman or non-class concepts. We say that this is a deception, a swindle, a befogging of the minds of the workers and peasants in the interests of landlords and the capitalists...we say our morality is wholly subordinated to the interests of the class struggle of the workers...we deduce our morality from the facts and the need of the class struggle of the proletariat...that is why we say that a morality taken from outside of human society does not exist for us, it is a fraud."

Away with your Ten Commandments; away with the Code of Mt. Sinai, or with the natural law, or supernatural revelation. Away with any code but that of Party expediency--away with the most basic



distinctions between right and wrong, good and evil, black and white. It is imperative that we always remain acutely conscious that we are working with two radically different frames of reference--our concept of truth, decency, loyalty, honesty, justice and so on--and the Communist concept of the same.

The two are not merely semantically differentiated--they are violently different and mutually exclusive. It will simply not do to face these differences pollyannaishly, in the naive belief: "Oh, people who are willing to sit down and talk things over can always resolve their differences." They can never resolve their differences unless they at least both understand or work through a common language.

Now the Communists understand our western concept of morality. They disagree with it, detest it, ridicule and despise it--but they understand it. And they take incalculable advantage through their understanding.

Every phase of their negotiations, every piece of propaganda they disseminate shows a thorough understanding of what we mean by morality. Hence they suit western terminology and concepts to their own ends.

Meanwhile, and to the contrary, a tremendous amount of western propaganda seems to be developed in apparent ignorance of what Communist morality really means. This cannot be emphasized too strongly. It is a perilously accurate truth.

Unmask Them

It was noted earlier that if we understand this difference we can, through religion and moral and spiritual media in general, communicate with peoples of the world as we must. The first task is to unmask the Communist lie, which uses our own terms of reference with totally distorted and perverted intent.

Actually, the West has never adequately thundered forth those indictments of Communistic immorality which could have tremendous impact on the peoples of the world. There has been incredibly little publication of the monstrous crimes against humanity, the bloody persecutions and continued efforts to destroy religion, the total disregard of truth, the savage rape of Hungary, and the myriad other horrors perpetrated by Communism in the past 43 years.

Indeed, there seems to be almost a psychotic fear that we risk world disaster if we so much as raise a finger of protest. Which suggests again that many Americans actually do believe that "peaceful coexistence" is possible--if we will simply let Communism go its way while we go ours!

Such fear and such belief have caused us, time after time, to lose unlimited opportunity for cold war victory when we have failed to unmask the Communist lie, and refused to demonstrate in moral terms understandable to the peoples of the world the monstrous immorality behind that lie.

Translate With Meaning

While unmasking the Communist lie, we must at the same time make very sure that our own moral and spiritual values and ideals are being faithfully translated to peoples of the world in their own language, and in a manner calculated to make it quite clear to them that we do not mean by justice what Communism means, we do not mean what Communism means by the brotherhood of man, by the dignity of the human individual, the priceless value of the human soul, the validity of contracts and treaties, the binding forces of a moral commitment.

The Chief of Naval Operations, Admiral Arleigh Burke, has accomplished this magnificently by repeatedly asserting that our stand at Suez, Lebanon, Quemoy, Matsu was not--is not--taken as a matter of mere expediency, but as a result of the inescapable demands of our own moral commitments. In simple terms, we are morally bound to keep our word.

In remarking that we must be careful to see that our true American ideals are adequately translated for the peoples of the world, your attention is invited to a comment of the chairman of Indonesia's Cultural Congress:

"Officially, America presents itself to Asia as noble, generous, idealistic. Unofficially, you reveal yourselves as a people debauched by everything that, in our Moslem code, is rotten and vile. Even our illiterate people recognize and reject official propaganda. But they tend to believe your own projection of your country in commercial, unofficial forms. Educated people know your films are for entertainment and do not show America as it

(Continued on Page 13)

HONOR To Our HERITAGE

The memory of Chaplain Thomas L. Kirkpatrick, USN, who died aboard the USS ARIZONA on 7 Dec 1941, was recently honored with a wreath. At the request and on behalf of the Los Angeles Presbytery of the United Presbyterian Church, U. S. A., Chaplain R. H. Warren, USN, a member of the presbytery, secured the wreath and arranged for its presentation when his destroyer squadron stopped at Pearl Harbor on its cruise to WESTPAC. Chaplain Kirkpatrick was also a member of the Los Angeles Presbytery when he went down with the battleship. Accompanying Chaplain Warren to honor the memory of Chaplain Kirkpatrick were CAPT C. B. Jones, USN, Commander, Destroyer Flotilla FIVE, and Chaplain W. A. Mahler, USN, Pacific Fleet Chaplain.

Chaplain R. H. Warren, USN, (rt.) Chaplain W. A. Mahler, USN, PacFleet Chaplain and Capt. C. B. Jones, USN, ComDesFlot FIVE, place wreath.

A CRISIS IN THE CHURCH

YOU CAN HELP

By Chaplain Robert L. Stamper, USNR

The Chaplain is in a strategic position to assist the civilian Church with a problem that is attracting more than passing attention just at this time. The following article describes the problem and the opportunities it provides for military personnel who are returning to civilian life. The immediate future of the Church in America may easily be influenced by the seriousness with which each Chaplain considers this material.

Amidst the clamor for additional specialists in American technology, most of the major denominations in America are calling for more trained personnel for full-time Christian Service. Figures from these denominations show a dangerous decline in the number of candidates for Christian vocations of all kinds. In many instances not enough ministerial and other candidates are available to replace personnel who are lost by retirement and death, not to mention needs that are created by new churches, the growth of existing churches which demand a multiple ministry, as well as growth in other areas of the Church's commitment. Major seminaries throughout the United States experienced a decline in student enrollment for the school year 1960-1961 just at a time when record demands are being made from all sources for increasing numbers of theological graduates!

While it is difficult to give exact figures on shortages in all of our major denominations, the general need may be indicated by conservative accounts of the needs for ordained leadership among a few of these groups.

Gaps by Denomination

The United Lutheran Church--In 1959 seminary graduates provided only one-third of the number needed for the total ministerial commitment of the Church. Only half enough candidates were available to become pastors.

Presbyterian Church, U. S.--Even though a bumper crop of candidates was graduated from seminaries in 1960, not enough were available to replace those who retired or died after approximately 25 per cent had become chaplains, missionaries, graduate students and the like. Seven hundred vacant churches, large and small, have existed for a number of years. It has been estimated that church candidates must increase by 70 per cent during this decade.

The Church of the Brethren--A need now exists for 25 per cent more new pastors per year than are now available.

United Presbyterian Church in the U.S.A.--"By the year 1975, the United Presbyterian Church in the U.S.A. probably will be needing 580 new ministers every year." (Presbyterian Life)

The Methodist Church--Methodists now need approximately 1200 new ministers as replacements during the next four years. An additional 1200 a year will be needed for expansion during this time.

Northern Baptist--In 1958, 765 churches lacked pastors, not to mention needs in other areas. At the same time, 6400 Southern Baptist churches were forced to hold services only once or twice a month due to a lack of ministers.

The Protestant Episcopal Church--In addition to other shortages the need now exists for 1000 pastors.

Roman Catholic Church--With a membership increase of 48 per cent during the past 10 years, the number of priests has increased by only 17 per cent.

The Evangelical and Reformed Church--With a net shortage of 260 ministers a year, it is estimated that a shortage of more than 1000 will develop during the next four years.

Gaps in Lay Leadership

It would be impossible to list here all of the opportunities that are available for unordained personnel but it may be of some help to name a few of the most critical fields.

Directors of Christian Education--Probably more need is expressed for trained personnel in this field than any area other than that served by ordained ministers. Both men and women serve in this capacity and programs of training are provided in theological schools as well as many of the Church colleges and training schools designed especially for this purpose.

Church Music provides a great number of jobs for trained men and women in most of our major churches. Despite the fact that some of this is done on a voluntary basis in many of our smaller churches, full-time personnel are employed in numbers possibly second only to Directors of Christian Education.

Church Administration both in local churches and in Church related institutions is rapidly becoming the responsibility of Christian laymen. These positions include treasurers, secretaries, church visitors, public relations, houseparents, dormitory directors, administrative assistants and other positions not named here.

Teaching on the college level is available for men with high academic training. Even though salary scales in many Church related colleges are lower than in some state universities or more highly endowed private schools, the salaries of most Church colleges are adequate for modest living and very often this work provides a more satisfactory life than that on the campus of large state institutions. A Master's or Doctorate is required for most of these jobs.

The World Mission Program of the Church provides opportunities for positions too numerous to list here. Certainly some of these services would include medicine, public health, teachers (college or secondary), agriculture, builders, mechanics, radio and television, pilots, dairy science, business administrators and many others.

Meeting These Needs

Personnel needs in all of our major denomin-

ations must be met by a recruiting program that is alert, intelligent and widespread. It is exactly in this area that a Navy chaplain can offer significant service, not only to the civilian Church but also to service personnel. The chaplain has several advantages in this connection. First of all, he is aware not only of the needs of his own church but he knows what is required in the way of individual training in meeting these needs. If not, information about both is easily available.

Too, from experience alone, chaplains learn to recognize leadership qualities in men. These abilities are appreciated and quite often developed by being enlisted in Sunday School and various other chapel activities.

A part of the chaplain's concern is for the future of his officers and men who are released to civilian life either by retirement or by completion of obligated service. He has an enviable opportunity of directing capable young men to theological seminaries or at least encouraging interests in that direction. Others may be challenged with the need for lay professions in the Church or Church related institutions. In many instances the chaplain may encourage an interest in the military chaplaincy.

Veterans since World War II have, as a general rule, made good academic records in colleges and seminaries and today are a part of the Nation's top Church leadership. Despite the smaller number of religious candidates today than during the years just after World War II, a fairly significant number of veterans are still found on seminary campuses.

Veterans often make good students and later contribute well to the life of the Church in various ways for a number of reasons:

These men are serious. They are older than the average student. They usually have traveled extensively and out of a wide range of experience have decided what they want to do. They are not drifting and seldom become academic tramps-those who drift from school to school while they plead for more time in the search for a place in the world.

Veterans have had a part in handling men and know how to assueme responsibility in a large organization. This in itself is no small asset. The ability to live under and exercise authority is no handicap to the modern day pastor or other religious worker.

Veterans often have the advantage of administrative experience of one kind or another. In addition, they may have acquired broad general knowledge from extensive travel and observing different cultures.

Chaplain Howard Wheeler, CDR, USN, Amphibious Base, Little Creek, Va., chats with local ministers; The Rev. Drs. Samuel Harris, J.L. Coppack, and David Burr, all former service men.

The ability to adjust to new people and places is a valuable asset to the minister or lay worker as it is elsewhere. Situation adjustment is fundamental to the personal life of the effective minister as well as necessary in helping others make these adjustments.

Increasing numbers of both enlisted and officer personnel retire at a relatively young age. Youthful vigor and excellent health stand these men in good stead and provide many years of active service to other professions after they complete their military service. They feel young and act young and deserve to be treated as men with a potential for long active careers in civilian life.

Small, often unheard-of communities suffer most for pastors. Most of these churches provide a home and adequate subsistence. Few, if any, situations exist where men with any judgment at all suffer from lack of shelter, food, clothing or medical or educational advantages for their children. Contrary to what is often heard in uninformed quarters, even small churches in 'out of the way' places provide more than a marginal livelihood. In fact many of these small churches are remarkably liberal with pastors and others in Church professions.

For instance, I have never seen a minister living in a trailer camp, and the last outdoor toilet on Presbyterian manse property in Georgia was discontinued during the past year. It just so happened that this rustic facility was one of the considerations that most interested the young man who is now the local pastor.

Some sacrifice may be experienced in Church vocations, to be sure, but they are few and the rewards are multiplied many, many times.

Interested men should know that most seminary student groups today include men who have left the professions to become ministers. Not all of them are 'wet behind the ears,' just-out-of-college men by any means. Many of them have children, and many seminaries and colleges today provide quarters for these families.

A Word of Caution

It is not necessary to point out the fact that not everyone in the military who professes an interest in Christian vocations should be encouraged in that interest. Very often the maladjusted, the distorted, the frustrated or the man in the brig or retraining command will be the first to offer his services. Obviously, the Church vocation is not the answer to the halt, lame and blind. Each chaplain will use his own best judgment in screening, encouraging and directing both to and away from the ministry or other Church vocations.

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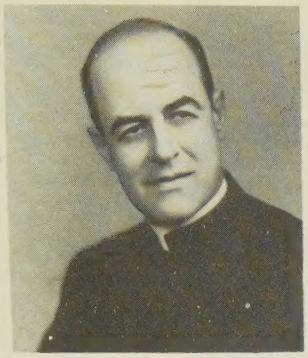
EXCERPT FROM AN ADDRESS BY ADM BURKE

"Nations die not from being defeated by an invader but because they lose their stamina, their will, their willingness to work, and their character. Nations die because the people of the nation become so preoccupied with their selfish interests, with their creature comforts, that their self-interests interfere with their public interest.

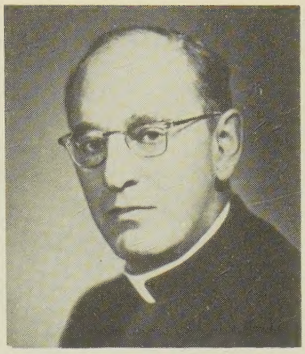
"What does this all mean? It is simply that the real threat of Communism is on the day-to-day scene. It is in the constant effort of Communism to undermine all the ethical and spiritual values which are part of the fabric of freedom."

DOCTOR BECKER



MONSIGNOR DeBLANC

DOCTOR MILLER



FATHER WEIGEL, S.J.

Summer Seminars: Good Direction and Challenging Themes

Active duty chaplains will again have an opportunity to benefit greatly by attendance at the professional seminars scheduled for this summer.

East Coast Seminars

Protestant: Able direction for the Protestant seminars in Norfolk will be given by Doctor Russell J. Becker, Associate Professor of Pastoral Theology, Divinity School, Yale University. Doctor Becker will discuss with his groups "A Pastoral Ministry to the Family." He comes to Norfolk with a wealth of experience, having recently concluded a pastorate as Minister of Pastoral Care at Glenview Community Church in Illinois. He presently holds membership in the Association of Professors in Practical Fields, the American Psychological Association and is a member of the Executive Council of the American Academy of Psychotherapy. He was awarded his Ph.D. in 1950 by the University of Chicago Federated Theological Faculty.

Catholic: The Right Reverend Monsignor Irving A. DeBlanc, Director of the Family Life Bureau of the National Catholic Welfare Conference, will be the seminar director for the discussions centered on "Family Life." The author of several books, the most recent to come from his pen is "Population Realism." The Monsignor is the editor of "Catholic Family Leader" and has, in addition, a nationally syndicated weekly column, "Making Marriage Click." Monsignor DeBlanc was elevated to Domestic Prelate in 1950 and was subsequently given an honorary doctor of laws degree by Loyola University of the South in 1956. He is a member of the Executive Board of the National Council on Family Relations and the General Council of the International Union of Family Organizations.

West Coast Seminars

Protestant: "The Pastoral Ministry" will be the general topic of discussion at the seminars to be directed by Doctor Randolph Crump Miller, Professor of Christian Education on the Luther A. Weigle Fund, the Divinity School, Yale University. Doctor Miller is editor of the interfaith journal Religious Education and the author of many books. His most recent book, "Christian Nurture and the Church," is a Religious Book Club selection. In 1954 Doctor Miller was also honored by the Religious Book Club when "A Symphony of the Christian Year" became a selection. "Educational Mission of the Church," which Doctor Miller has recently completed, will be the Study Guide for the World Council of Christian Education 1962 Assembly. Not a stranger to the west coast, Doctor Miller was Professor of Philosophy of Religion and Christian Education at the Church Divinity School of the Pacific in the early 50's and Rector of St. Alban's Protestant Episcopal Church in Albany, California, until he was called to Yale University.

Catholic: The Professor of Ecclesiology at the School of Divinity, Woodstock College, the Reverend Gustoav Weigel, S.J., will be seminar director for the discussions on "Pastoral Theology." The eminent Father Weigel, holder of two earned doctorate degrees and two honorary doctorate degrees, has been at Woodstock since 1948. In addition to his regular duties there, he is Corresponding Editor of "America," Catholic Consultant for the "Encyclopedia Britannica" and a member of the Commission on Religious Education in the College of the American Council on Education. He is also a member of the Catholic Commission on Intellectual and Cultural Affairs and the Catholic Theological Society of America. Father Weigel is the author of many books and articles. Last year, with Robert McAfee Brown, he authored "American Dialogue." Also well known is "Faith and Understanding in America," which was published in 1959. As a lecturer, Father Weigel has traveled extensively having been invited to 10 American universities and seven foreign institutions of learning. Last year Father Weigel was awarded the Christian Wisdom Medal by Loyola University in Chicago.

SELECTEES-EXECUTIVE DEVELOPMENT SEMINARS 1961

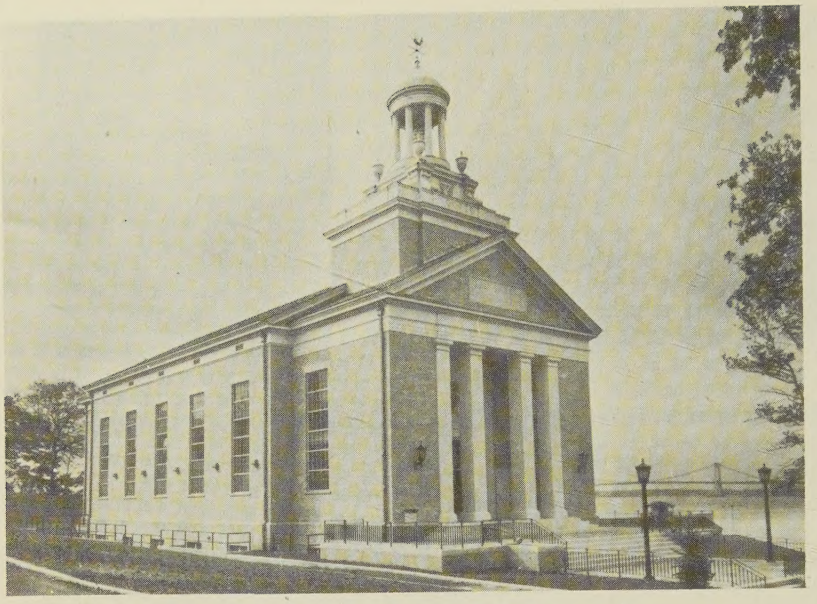
Selectees for the two Executive Development Seminars for 1961 have been announced by the Chief of Chaplains. The East Coast Seminar will be held at Yale University and the West Coast Seminar at the University of California.

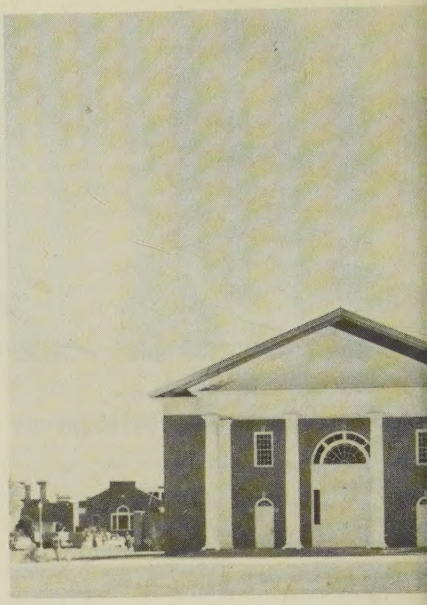
EAST COAST

CAPT Edward A. Slattery, CHC, USN
CDR John M. Danielson, CHC, USN
CDR William F. Doyle, CHC, USN
CDR Oliver W. Jones, CHC, USN
CDR Glynn A. Oglesby, CHC, USN
CDR John J. O'Neill, CHC, USN
CDR Milton U. Ray, CHC, USN
CDR Stewart P. Robinson, CHC, USN
CDR Gerald H. Sargeant, CHC, USN
CDR William J. Walsh, CHC, USN

WEST COAST

CDR George R. Brosius, CHC, USN
CDR Keene H. Capers, CHC, USN
CDR James E. Emerson, CHC, USN
CDR Robert "Q" Jones, CHC, USN
CDR Thomas D. Parham, CHC, USN
CDR Leo F. Rice, CHC, USN
CDR Thomas J. Richter, CHC, USN
CDR Adam J. Schutz, CHC, USN
CDR Earl D. Sneary, CHC, USN"
CDR Raymond J. Talty, CHC, USN





NEW HOUSES OF WORSHIP

The first half of calendar 1961 has been high lighted for the Chaplain Corps by the dedication of three major houses of worship.

Kings Point

On Long Island the labors of three years were culminated when the new chapel at the U. S. Merchant Marine Academy was dedicated on 1 May. The Chapel, constructed at a cost of $660,000, is a perpetual tribute to 7031 Merchant Mariners who sacrificed their lives in service to country during World Wars I and II. The names of these seamen are Memorialized in a Roll of Honor Book which rests upon a satin cushion within a glazed gold case lined with velvet, which in turn is on a marble pedestal inscribed as follows: "This Chapel is built to the Glory of God and to commemorate the sacrifices of the officers and men of the United States Merchant Marine who gave their lives at sea, in enemy action, in World Wars I and II and whose names are recorded in its Roll of Honor.

TELL AMERICA:
WE DIED FOR HER,
AND THAT WE REST,
CONTENT

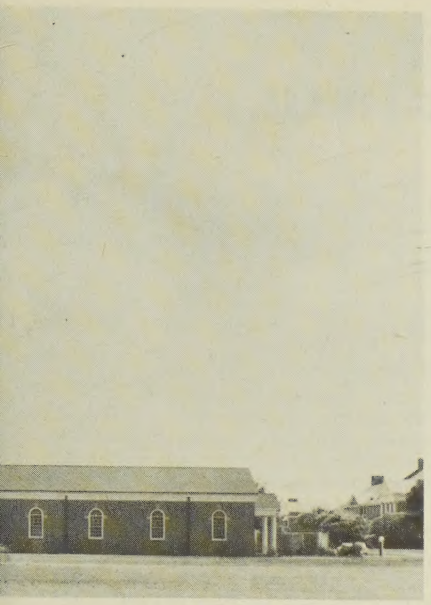
The sanctuary features a revolving altar and the deck below the sanctuary has three ancillary chapels for use by smaller groups than would ordinarly use the main auditorium. Office space for the chaplains has been provided as has a functional room that can be utilized for religious gatherings and church suppers. The tower of the chapel,, overlooking Long Island Sound, houses a nautical lamp which has been officially recorded on navigation charts for the Sound. In a very real way, the chapel sends out its light for all to see. This new chapel is a fitting tribute to those gallant men of whom Admiral Nimitz wrote: "Not one of us who fought in the late war can forget--nor should any citizen be allowed to forget--that the national resources which enabled us to carry the war to the enemy and fight in his territory and not our own was our Merchant Marine."

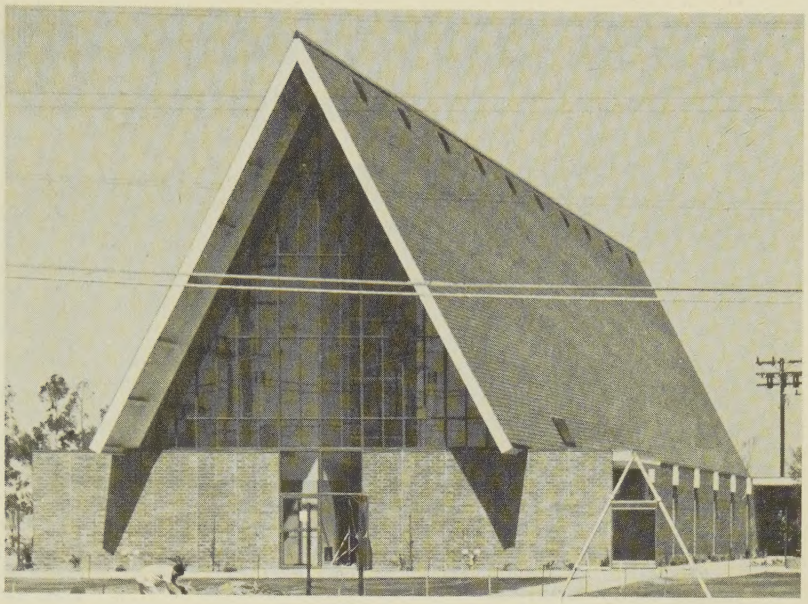
Pensacola, Florida

The imposing new chapel at Pensacola was dedicated on 14 May 1961. Officially named the Naval Aviation Memorial Chapel, the new edifice is expected to enhance appreciably the religious ministry at the Preflight School. The Catholic Services of Dedication were conducted at 0900 on 14 May, beginning with the Blessing of Our Lady of Loreto Chapel by The Most Reverend Thomas J. Toolen, Archbishop, Bishop of Mobile-Birmingham Diocese. The procession than proceeded to the main sanctuary where the celebrant for the Solemn Mass was RADM George A. Rosso, CHC, USN, Chief of Chaplains. The dedicatory sermon was delivered by the Right Reverend Monsignor Patrick Ahern who brought the sermon originally planned by His Eminence, Francis Cardinal Spellman, Archbishop of New York and Military Vicar of the Armed Forces. Cardinal Spellman regretted that he was hospitalized and unable to attend the solemn occasion. The Protestant Service of Dedication was conducted at 1500 at which service the Right Reverend Henry I. Louttit, D.D., Chairman of the General Commission on Chaplains delivered the dedicatory address. The Litany of Dedication was read by Chaplain J. Floyd Dreith, USN, Director of the Chaplains Division.

Point Mugu, California

The most striking building at Point Mugu Headquarters of the Pacific Missile Range, is its new, modernistic chapel pictured above. Also dedicated in May, its most impressive feature is a massive nave which covers the entire building. The nave rests on eight-foot high brick walls and reaches at a 60 degree angle to a height of 47 feet at the ridge. To support the nave, laminated arches of Douglas fir were assembled in Washington State and sent south as complete units. The chapel seats 600 wor-





shippers and is part of an inter-faith religious center that includes a fellowship hall, offices and a religious education classroom structure. The new chapel features a "crying room" that was made possible by sound-insulating several rear pews. A full view of the service is provided the mothers and the service is heard in the room via a speaker system.

Undoubtedly this new religious center at Point Mugu will have great meaning for personnel of all faiths.

That these three major structural accomplishments have been dedicated is a tribute to the concern demonstrated by the American public and the Congress that a religious ministry of the highest order be provided the young men and women of America who serve the nation in uniform. The Chaplain Corps is grateful for such support and concern.

DO IT RIGHT

Not in the sense of criticism but as a suggestion, the following comments are offered on preparations for Divine Services.

Rig for Church!

A topside space, a compartment or a mess deck can be a barren spot for Divine Services if not properly rigged. One or two signal flags in back of a lectern do not create an atmosphere for worship. Insure that the MAA or the duty division PO rigs plenty of signal flags and bunting neatly and appropriately. Unless incompatible with your liturgical taste, rig an attractive altar. Don't just open the suit-case--Rig it!! Be sure it's clean--the brass or silver must gleam--the candles more than just stubs. Obtain the best chairs and benches you can. Now stand back and with your MAA and duty division PO discuss means whereby you may further improve the rig. When properly approached on this subject they will go all out for you.

"Maintain silence about the decks!!"

When the Boatswain's Mate of the Watch passes this word it may or may not produce the desired results. If you want silence during the service string signs--"Maintain Silence-Divine Services in Progress"--at passageways and ladders leading to your worship space. If this doesn't work, have your CMAA post men in the area to warn men of the need for silence. The unwitting noise-maker is normally more embarrassed than those at Divine Service when a loud yelp or phrase drowns out the voice of the chaplain. Save him this embarrassment.

"Now hear this!"

Announce Divine Services. A note in the POD and an announcement over the 1MC five minutes before the service begins are hardly sufficient notice to all hands. Many fine opportunities are available to you to announce the service. Use them!

(ED NOTE: The foregoing item is an excerpt from the Force Chaplain's Newsletter, CruDesPac, of March 1961.)

CHECK THE 'LIT' RACK

From time to time the Chief of Chaplains receives requests from various church and denominational agencies for assistance in distributing religious tracts, pamphlets and brochures. The offers to provide this free literature are appreciated but it is necessary to inform the donors that distribution to chaplains must be accomplished via their respective liaison or endorsing organizations.

Apropos religious literature, it has come to the attention of the Chief of Chaplains that in several instances in the recent past, some materials in ships and at naval installations have been of an intensely promotional nature. Such promotional materials, in the hands of individual chaplains, are useful on a person-to-person basis, such as is experienced in a counseling situation, but are not appropriate in racks where general availability is the intent.

Devotional material, much of which is excellent, can be made available for general distribution but screening is necessary. Materials that impugn the tenets or beliefs of other religious groups are not in the spirit of "cooperation without compromise."

CVS DUTY: DISTINCTIVE, DEMANDING, DELIGHFUL

By Chaplain John E. Zoller, USN

"Flight quarters. Flight quarters. All hands concerned man your flight quarters station."

The call is familiar to every carrier sailor. It means the flattop is about to engage in her primary mission, namely, the launching and/or recovery of aircraft.

For the CVS carrier on a "hukking" exercise this seems almost always. From the start of a problem until its close, around the clock, day in and day our, in fair weather and foul, daylight and dark, men and machines are hurled into the air or snatched from it in the relentless search for the elusive submarine. Sometimes exciting, usually exhausting, often exasperating, it is an essential part of today's Navy

Hukking

"Hukking," in antisubmarine warfare parlance, means hunter-killer activity. The potential threat to our country by unfriendly submarines, infinitely intensified by the increasing nuclear capability of undersea craft, has made mandatory the development of effective defense systems. One of these is the antisubmarine task group, a highly mobile force built around an Essex class CVS carrier. Other components of the group are destroyers, shore-based long range patrol aircraft and, in some instances, one or more hunter-killer submarines.

In contrast to the CVA carrier with its jet aircraft, the CVS operates only propeller-driven fixed wing aircraft and helicopters.

In general, her sea deployment schedule is different also, in that she rarely leaves the States on an extended cruise. Her standard pattern is about two weeks at sea and two weeks in port. Furthermore, the personnel complement of the CVS carrier is perhaps 20 per cent less than her CVA counterpart and her allowance of chaplains is only one, instead of two.

Rigged out in flying gear, Wasp Chaplain John E. Zoller prepares to enter helicopter for flight to destroyer to conduct divine services.

Distinctive Sea Duty

Across the Navy there is a large common denominator in the work of shipboard chaplains. Each type ship, however, presents certain distinctive opportunities and responsibilities to the chaplain serving therein. In the remainder of this article I shall discuss some of the distinctive features of CVS duty as I see it.

Sea duty usually precludes very much work with families of military personnel. CVS duty, however, with its reasonably regular in-port periods, encourages married men to bring their families with them when ordered to a CVS carrier. As a result, a higher than average percentage of ship's families live in the home port area. By mingling with them when they meet the ship upon mooring, by attending divisional parties and in various other ways, the chaplain can come to know many of the dependents. This gives him access to family members for personal counseling and for participation in ship's activities, including attendance at in-port divine services. Counseling with both spouses in cases of domestic discord is thus often possible and pastoral services involving the entire family are not uncommon.

A second product of the reasonably regular in-port periods is a higher than average incidence of marriage among ship's company personnel with local girls. This presents to the CVS chaplain the challenge to organize classes in preparation for marriage and to do premarital counseling with individual couples.

With Civilians

Still a third opportunity afforded the CVS chaplain in port is the chance to participate in local denominational and ministerial fellowship activities. His attendance can be sufficiently regular to give him a feeling of belonging and of acceptance. His position as chaplain of a large naval vessel assures his professional standing. He may encourage visits to the ship by clergy and church groups and may arrange return visits to churches by members of the crew. Such efforts can bring refreshing professional stimulation within the chaplain himself and can accomplish excellent public relations for the Chaplain Corps and the Navy.

The nature of a man's work and the environment in which it is performed inevitably affect his attitudes, his reactions, his temperament. On a carrier, the work of many personnel is inherently dangerous or is done in a setting of constant potential danger. Some men are required to shoulder tremendous responsibility--direct responsibility for the safety of others, the proper functioning of machinery, the conservation of material, the success of a mission.

Duty Can Be Rough

Noise--roaring, screeching, whistling, whining, grating, pounding--is always present in some degree. It may be incessant; it may be intermittent.

Peacoat collars turned up as protection against cold, crew-members of USS Wasp (CVS 18) observe Easter Sunrise service as ship patrols Atlantic.

Sometimes, in its immensity, it engulfs the consciousness; other times it is like a scarcely-noticed irritant to which one becomes almost accustomed. Closely allied to noise is vibration, occasionally so severe that books bounce off shelves and one cannot hold a pen point against writing paper.

Then there is fatigue, bone-tired weariness, which settles like a penetrating, paralyzing haze over all of one's conscious activity.

Of course, not all these conditions prevail at all times; such would be intolerable. But nerves do become frayed, tempers run short, tensions mount. Personal problems are aggravated and sometimes assume distorted proportions.

The chaplain, as he moves about the ship, sensitive to the feelings and moods of personnel, can exert a healing, relaxing influence wherever he goes. If he is an understanding person and is approachable, the men will beat a path to his door and his ministry of personal counseling will be rich and rewarding beyond measure.

Of all shipboard duty, the carrier today provides the chaplain with the greatest reservoir of men and probably the largest at-sea congregation. The preaching challenge is unsurpassed.

On Behalf of Others

Since the CVS chaplain is alone, he has the responsibility of ensuring that personnel of other faiths have opportunity for appropriate religious expression. His interest in and efforts on behalf of these men will inevitably increase his own knowledge and appreciation of other faiths and will win him added respect and affection from all hands.

The antisubmarine task group commander invariably breaks his flag in the carrier. The CVS chaplain, along with certain other ship's officers, is assigned additional duty on the task group commander's staff. In this capacity, he has the responsibility of caring for all matters properly coming within a chaplain's cognizance, when these pertain to task group units or personnel.

For instance, all shipboard task group personnel going on emergency leave normally are transferred via helicopter or high line to the carrier, hence are flown ashore. The CVS chaplain is the appropriate person to counsel with such personnel at this time, when they may be emotionally upset by the emergency, and may be in need of guidance regarding travel plans, financial assistance and so forth.

Get the Schedule Out

But perhaps the CVS chaplain's most common staff function is the scheduling of divine services aboard task group ships at sea. If the destroyer squadron operating with the group has a chaplain embarked, he will work closely and cooperatively with the CVS chaplain in this and in all matters affecting the spiritual or moral welfare of the task group.

The CVS chaplain, late in the week, will set up a schedule of Sunday divine services for all ships in company with the carrier who have indicated a desire for such services. He will strive to achieve optimum utilization of all chaplains within the group, including himself, and will arrange helicopter availability from the carrier for transfers. Occasionally, chaplains of the same faith may exchange services to provide wholesome variety for their congregations. When firm, the schedule will be promulgated by dispatch from the task group commander to all units.

By participating in this himself, the CVS chaplain will, in time, come to know, and be known by, all the task group units afloat. This promotes feelings of good will, identity and team solidarity in the

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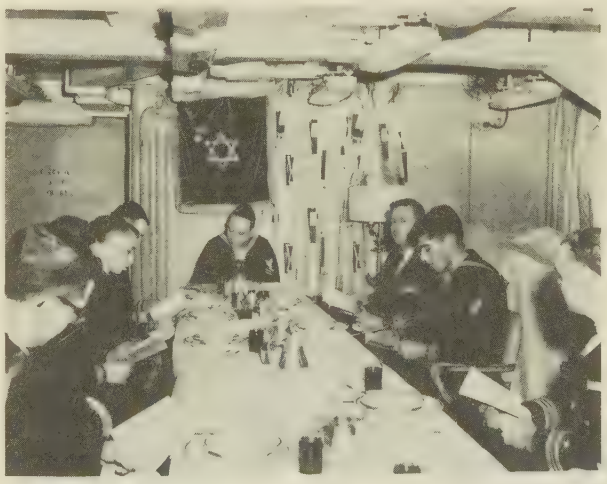

Jewish lay leader H. Sindell, ET2, leads in Passover Eve Seder held on Wasp. National Jewish Welfare board provided the Kosher food.

The Chief of Chaplains notes that...

The Cathedral of the Air at NAS, Lakehurst, New Jersey, has not been forgotten by its American Legion sponsors. Recently Mrs. Chace M. Colton, past president of the New Jersey Department of the American Legion Auxiliary, presented to CAPT Marion H. Eppes, USN, Commanding Officer of the Air Station, a check for $2100. This represented voluntary contributions from the American Legion Auxiliaries throughout the State of New Jersey. It is the desire of the group that the contribution be used to purchase sacred furnishings for the cathedral.

Fir and teak planking from the flightdeck of the LAKE CHAMPLAIN were used to construct the altar that is the focal point of worship in the ship's newly dedicated chapel. Seating approximately 100 worshippers, the chapel was designed by ENS Charles C. Moroney, USN, a former architectural student at Auburn University and presently a member of the ship's company, and was constructed entirely by crewmen of the LAKE CHAMPLAIN. Chaplain J. Floyd Dreith, USN, preached the dedicatory sermon and was assisted during the service by Chaplain Robert L. Deal, USN, the ship's chaplain. The crimson draped, red carpeted chapel features mahogany pews and a resonant Allen electric organ.

DIVISION CHANGES

Since the last edition of the Bulletin, chaplains in three of the nine billets in the Chaplains Division have been ordered to other duties. RADM J. Floyd Dreith, CHC, USN, has reported to the Division to assume the duties formerly discharged by CAPT Irving W. Stultz, CHC, USN, who retired on 30 Jun 1961. Chaplain Stultz will make his home in Andover, New Hampshire, and will teach at Proctor Academy which is located in that New England town.

CAPT Charles J. Covert, CHC, USN, relieved CAPT Francis T. O'Leary, CHC, USN, in May. Chaplain O'Leary reported to Philadelphia where he has assumed his duties as District Chaplain, Fourth Naval District. Chaplain Covert came to the Division from the Marine Corps Base, Camp Pendleton, California.

Now serving as Head, Procurement Section, Pers J123, is LT Dennis C. Kinlaw, CHC, USN. Chaplain Kinlaw assumed his new duties in June relieving CDR Richard G. Hutcheson, CHC, USN, who will report to Headquarters, Support Activity, Yokosuka, Japan, this month.

CHAPLAIN KINLAW

CHAPLAIN DREITH

CHAPLAIN COVERT

The crew of the LAKE CHAMPLAIN is justifiably proud of this place of worship.

One hundred and fourteen clergymen representing twenty six denominations attended the Second Annual Naval Orientation Conference for Civilian Clergy at the Naval Training Center, Great Lakes, Illinois. At the invitation of CAPT J. C. Ford, USN, Commanding Officer of the NTC, the clergymen enjoyed the all-day conference that introduced them to Naval officers involved in the areas of education, character building and spiritual values at the center. Among other features the program included a live demonstration of a chaplain conducting a character education session and chow with the recruits. Chaplain R. M. Schwyhart, USN, Director of the Chaplains Department at NTC, was co-host.

A new stained-glass window dedicated to St. Michael, the Archangel, was recently blessed by the Most Reverend R. P. Hillinger, D. D., Auxiliary Bishop of Chicago, at the Naval Hospital, Great Lakes, Illinois. The window, a gift from the Catholic Chapel of the Blessed Sacrament at the Naval Training Center, depicts St. Michael protecing a seaman from the many elements of chaos and destruction which he may encounter. Assisting His Excellency were Chaplains W. H. Hoffman and J. S. Jenner, USN.

Two Navy chaplains assumed prominent roles at the 1961 Disciples of Christ Chaplains Retreat held at Christmount Christian Assembly, North Carolina, in May. Chaplain Ernest A. Ham, USN, addressed the group on the subject, "The Ministry-As a Chaplain Sees It." Chaplain Chester R. Weber, USN, conducted a worship service at which his topic was "Our Witness Under Life's Tensions." Both chaplains served on panel discussions.

"Marriage, Home and Family Life" is the subject of an annual program implemented by the chaplains at Marine Corps Schools, Quantico. This year the sessions were held weekly from 14 May to 18 June. Included in the program was a one-day Protestant Family Life Meeting which was devoted to research and study of topics such as dating, courtship, preparation for marriage and the Christian home. Catholic personnel utilized a series of instructions that culminated in their attendance at a Pre-Cana Conference in Washington.

It was gratifying to note the active participation of many chaplains for this year's observance of Armed Forces Week. Displays that depicted the many aspects of the religious ministry in the Navy were better than ever before and the response on the part of the viewing public was enthusiastic. Pulpit exchanges with civilian clergy were also at a new high as were visits to installations on the part of clergy and laity alike. These contacts with the civilian public are excellent ecclesiastical relations and are applauded and encouraged.

Reports from many sources indicate very successful Easter Services. Attendance at these special worship services has generally increased and the various commands who sponsor the services take much interest in the arrangements. All chaplains who "went all out" that these successful services might be realized are commended.

A growing number of pamphlets and paperback books of interest to servicemen are being published regularly by St. Paul Publications, Derby, New York. Chaplains may avail themselves of a special one-third discount when they buy in quantities of six or more for pamphlet racks. Complete book lists can be obtained by addressing an inquiry to St. Paul Book Center, Queen of Apostles Seminary, Derby, New York.

The Board of Regents of Washburn University of Topeka has announced that a former Navy chap-

lain, William J. McKeefery is now acting president of that institution of higher learning. Doctor McKeefery, a graduate of Princeton Theological Seminary, received his doctorate from Columbia University in 1948. In its 97 years of activity Washburn University has had only two previous acting presidents.

✸ The Apostleship of Prayer, 515 East Fordham Road, New York 59, New York, has received the approval of the Miltary Ordinariate to promote the Family Consecration Program. "How to Consecrate Your Family to the Sacred Heart," a pamphlet published by the Apostleship of Prayer, is now available to Catholic chaplains. Thousands of families have responded to this challenge of the "Best Way of Life."

✸ Circuit riding destroyer chaplains were paid compliment and tribute in several feature articles recently appearing in "The Los Angeles Times." The articles were the result of a week spent at sea by Mr. Richard Frohnen, Religion Editor of the "Times." Mr. Frohnen sailed with Destroyer Squadron FIVE and was the guest of the squadron commander. Chaplain R. H. Warren, USN, is assigned to the squadron and was written up in Mr. Frohnen's series.

✸ How to be a welcome resident and a worthy Christian abroad is the theme of a new book, "Assignment: Overseas," written by John Rosengrant and others. The book is designed for Protestant readership and contains much that can be of help to chaplains. Publisher is Thomas Y. Crowell Company, New York. Mr. Rosengrant has his office at 475 Riverside Drive, New York 27, New York.

✸ A tribute has been paid to the Armed Forces in the form of a special poem written by Chaplain Gilbert Darlington, USN (Ret.). The poem entitled, "Frontiers of Brotherhood and Freedom," had its first reading at the Military Chaplains Association Convention at West Point in May. Subsequently the poem was entered into the "Congressional Record" by Representative Robert R. Barry of New York.

✸ Through the courtesy of RADM H. J. Van Peenen, MC, USN, Commanding Officer of the U. S. Naval Hospital, Portsmouth, Virginia, the Norfolk Presbytery of the Presbyterian Church in the United States conducted its spring meeting at the hospital. By coincidence, two sons of a retired Navy chaplain, Chaplain John E. Johnson, USN (Ret.), were received under the care of the presbytery in preparation for the ministry. The two young men, Thomas L. and Merwyn S. Johnson, were born three years apart at Annapolis, Maryland, while Chaplain Johnson was on duty at the Academy. Both are first year students at Union Theological Seminary, Richmond, Virginia. Arrangements for this visit of the Norfolk Presbytery to the hospital were made by Chaplain R. W. Odell, USN, stationed there.

✸ The well-known Chaplains Service Corps had its annual convention for 1961 at the U. S. Naval Training Center in San Diego. Greetings and welcome to the group of ladies were tendered by CAPT L. B. Cook, USN, the Center Commander. During the course of the day, the ladies heard five presentations centered on the themes of Naval Leadership and Moral Leadership. Chaplains E. B. Harp, Jr., M. A. Curry, J. S. Shilling, E. S. Lemieux, and W. R. Samuel participated in the program. The ladies lunched with the recruits in their own "chow line" and were honored with a Recruit Review. This recognition of the Chaplains Service Corps is a fitting tribute to a group of dedicated ladies who have done much for all chaplains.

✸ Chaplain Francis L. Garrett, USN, serving at Headquarters, Commander Naval Forces for Europe, has been honored by the Methodist Church by being named an official delegate to the World Methodist Conference in Oslo. Such recognition reflects credit on the Chaplain Corps and demonstrates an increasing awareness on the part of the churches of the ministry and mission of clergymen in uniform. Chaplain Garrett was also a guest speaker at the sixth annual training conference of the Protestant Women of the Chapel which met in Berchtesgaden in May.

As staff Chaplain R. L. Smith looks on, the Commander of the Military Sea Transportation Service, Vice Admiral R. A. Gano, pens Easter Greetings in copies of The New English Bible. This year bibles rather than cards went to MSTS Chaplains.

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✸ The Seamen's Bethel on Johnny Cake Hill in New Bedford, Massachusetts, is still active. The chapel, made famous in Herman Melville's "Moby Dick," attracts not only many visitors but also those who go to the chapel to pray. Recently a "bowsprit pulpit" has been installed in this historic place of worship although the records indicate that the original pulpit described by Melville was of his own invention. The Bethel ministry is the concern of Chaplain Gene D. Landry, USNR-R, who also serves as pastor of the South Baptist Church in New Bedford. At recent dedication ceremonies for the "bowsprit pulpit," Dr. Samuel H. Miller, Dean of Harvard Divinity School, and RADM C. A. Buchanan, USN, Commander, Naval Base, Newport, R. I., were speakers.

FROM THE J122 DESK

From early June until early September, Reserve chaplains give needed support to the Reserve training programs conducted by the Navy, Marine Corps and Coast Guard. Numbering 41, these chaplains have been recalled to temporary active duty for periods up to three months. Distribution takes them aboard the ships of the fleets, to amphibious bases, Marine Corps activities, naval air stations and to Yorktown, Virginia, with the Coast Guard. Their invaluable support insures an adequate ministry for the many thousands of personnel who annually undergo summer training.

This ministry reflects the desire of the Chief of Chaplains that the spiritual welfare of all trainees be nurtured and that our reserve chaplains share in the over-all mission of the Chaplain Corps.

MILITARY MISSION

(Continued from Page 3)

really is. But even we cannot understand a country that will sell its own soul by exporting such filth for money. When Communists claim America is decadent and materialistic, what can we say?"

Do As I Do

This brings us, finally, to a third contribution of religion to cold war--that of acting as a regulatory index of our own purity of intention and method. How can this be phrased more meaningfully than that in cold war as in hot war we must show the peoples of the world that we practice what we preach?

It is the solemn duty of religion to demand a devoted patriotism at all times. But it is an equally solemn task of religion to damn publicly the chauvinistic nationalism which justifies "my country right or wrong." There is little question but that we have all too frequently made ourselves a laughing stock in the courts of world opinion for engaging in the most violent contradiction, in practice, of our political and idealistic preachments.

Our frightening crime rate in the United States, our social injustices, our obsession with the sexual as portrayed in obscene and pornographic materials and cheap motion pictures, our glorification of the material, our strange standards of success--these demand extremely serious attention and grave concern on the part of anyone seriously involved in cold war.

Indeed, not only will our cold war mission be measured against our national moral practices--it is highly possible that if certain of these practices continue in our nation, it will become completely unnecessary for Communism to wage either cold war or hot war against us. We will fall apart from within. We will literally rot to death.

It is very easy to brush this off as gloomy pessimism, or as "old hat." Some may do so, in the sophisticated belief that, "After all, this is a chaplain talking, and he has to say something like that." But few attitudes could be more dangerous to our national survival than this.

Our Cause Is Right

As we concern ourselves with internal moral affairs, of course, so must we concern ourselves with the morality of our intentions and practices on an international scale. In this regard, it is not suggested that we should engage in the international breastbeating which seems to have become popular in recent years, or in the almost pathological confession of crimes or intentions of which, in fact, we have never been guilty.

This tendency toward self-accusation and its concomitant implication that perhaps, after all, we are imperialistic warmongers, has served the Communist cause magnificently. What is urged is far different--it is merely that we continue to face honestly the mistakes of the past, continue to test our military policies of the present and future with the critical yardstick of morality, and proceed accordingly.

The effort of each of us is enjoined. I rest my case. God and the individual make a tremendous majority.

RETIREES

Heading the list of chaplains who retired as of 1 Jul 1961, was RADM Edward B. Harp, Jr., CHC, USN, who was the Corps' ninth Chief of Chaplains. Chaplain Harp became Chief of Chaplains on 1 Feb 1953 and retained that distinguished billet until 10 Jun 1958 at which time he was relieved by our present Chief of Chaplains. Chaplain Harp's well deserved retirement culminates 32 years of dedicated service to the personnel of the U. S. Navy and the Marine Corps. We look forward to his continued accomplishments and zeal in his ministry in the Lord's Vineyard.

Also retiring on 1 July after years of distinguished service are the following senior chaplains.

CAPT Warren F. Cuthriell, CHC, USN
CAPT Raymond C. Hohenstein, CHC, USN
CAPT Edgar C. Andrews, Jr., CHC, USN
CAPT Irving W. Stultz, CHC, USN
CAPT Arthur F. McQuaid, CHC, USN
CDR Howard M. Day, CHC, USN
CDR William H. Hoffman, CHC, USN

CVS DUTY

(continued from page 10)

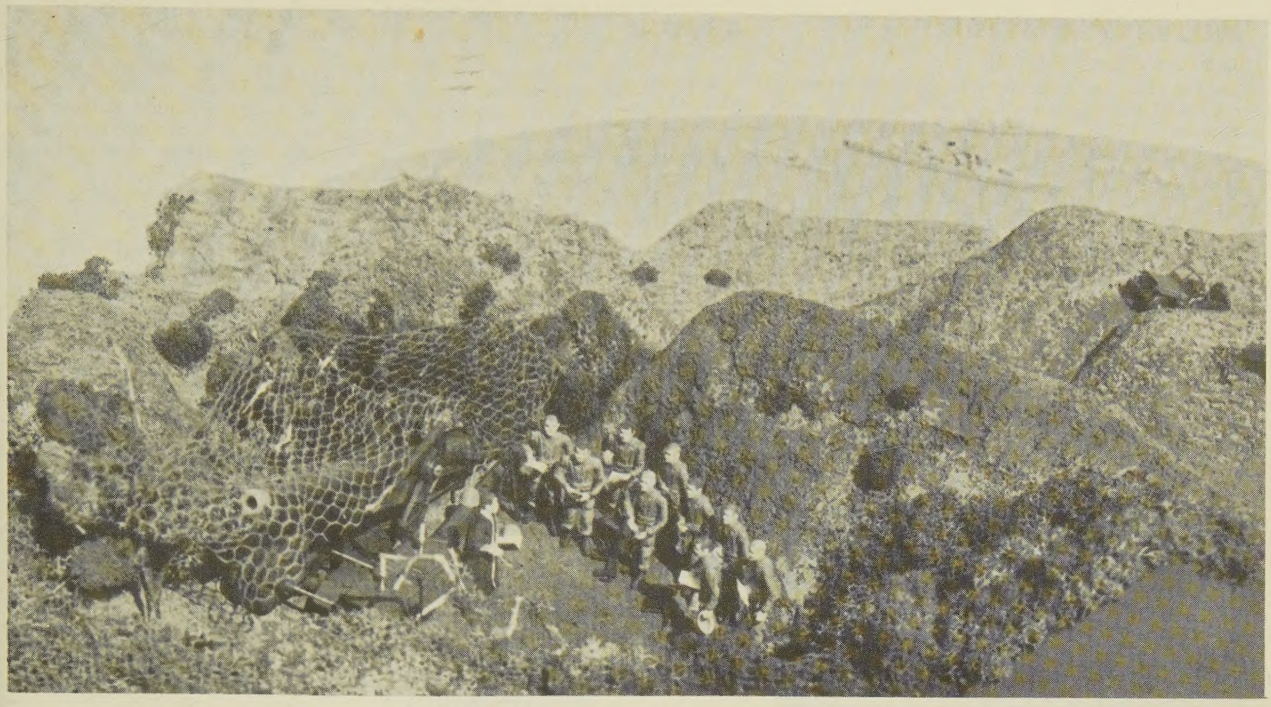
group. In addition, it is a thrilling, inspiring ministry in itself.

Down the Hatch

I shall never forget a service I conducted not long ago aboard a submarine in the task group formation. Late on a Sunday afternoon, wearing a bright yellow life jacket and a hard hat, I strapped myself into a huge, orange-nosed helicopter on the flight deck. In a short time, dangling at the end of a cable, I was lowered by winch from the churning whirlybird to the sub, a fleet snorkel type, long, lean and low in the water, her decks nearly awash. The firm grasp of helping hands about my ankles was welcome indeed as I came down. Then, safely on deck, I advanced hand over hand along the life line into the conning tower and down the hatch.

There, in that compact little realm of gauges, valves, switches and levers, twenty-three men squeezed into the after battery compartment to attend divine worship. The warmth of their welcome, the sincerity of their service, made it for me a moving and memorable experience.

Later, when I finally worked my way aft on the open deck for helicopter pickup, the sun was a great



The scene here, showing a Protestant worship service being conducted in the field, was a portion of an exhibit used at Andrew's Air Force Base for Armed Forces Day. Constructed by Miss Nancy Monacelli, an illustrator at the Naval Research Laboratory, the exhibit prompted much attention and many favorable comments. Miss Monacelli contributed over 100 hours of her own time in this labor of love. The exhibit is planned for further viewing at Steel Pier, Atlantic City, New Jersey, this summer. Not seen in this photo is a Catholic Mass being said on the other side of the hill to the right. It is assumed that the chaplains on the ships offshore are also conducting religious services. The chaplains of the PRNC were responsible for the display and will maintain custody of the exhibit.

orange ball sinking rapidly into the sea at the horizon. In the deepening dusk, with dark water surging almost to my feet, and overhead the hovering mechanical monster spitting blue flame from its exhaust and splitting the air with its deafening roar and flailing rotor blades, the process of pickup was exciting indeed.

No Better Billet

That evening, back aboard the carrier, while reflecting upon this particular experience, and then upon CVS duty as a whole, there came a deep, inner glow. What a satisfying, reqarding career is the Navy chaplain's; and in it, what a challenging, thrilling billet is the CVS carrier!

WELL DONE !!!

The National Naval Reserve Inspection Board submitted the following comments to the Commandant, 11th Naval District, after its inspection of Naval Reserve Chaplain Company 11-2:

"Naval Reserve Chaplain Company 11-2, Los Angeles, California, is fulfilling its mission 'to provide a force of qualified clergymen who will be available in time of war' in a most satisfactory manner. This is a highly motivated group which approaches its meetings with a serious sleeves-rolled-up attitude.

"Individual performance has been remarkable. All wear smart, well-fitting uniforms to every drill. All are taking correspondence courses and have earned satisfactory years of federal service. All but one are in the Ready Reserve, and members in pay status have mobilization orders in hand. Attendance is over 95 per cent in spite of the fact that members come from as far as 40 miles. Three out of four have performed ACDUTRA in spite of a short age of unfds. funds.

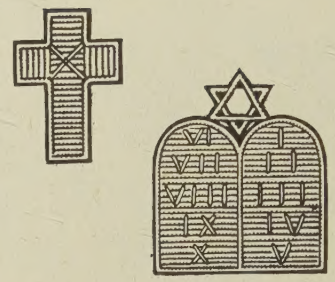
"The performance of the company was also rated a high excellent. Training follows prescribed curricula and is enthusiastic and thorough. Meetings customarily follow a company luncheon which is paid for in part by checks of the members in pay status. Administration is excellent and follows prescribed guidelines. Good leadership is evident on the part of company officers.

"It is concluded that the high excellent grade achieved is the result of every man doing his job well. It is certainly the highest awarded by the inspecting officer in over six years of continuous inspections of specialist companies and merits a hearty well done."

FIRST LESSON

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly.

FRONT COVER- - Officers and men from ships of the Sixth Fleet joined forces in a combined choir for East Services this year at the spot where St. Paul stood before the Greeks on Mars Hill in Athens.



GETTING YOUR LIFE'S WORTH

George Bernard Shaw said that "the right to live is abused whenever it is not constantly challenged." This is another way of saying that struggle is an essential part of living, that "man is born to labor as the bird to fly."

"Easy come, easy go" shows little appreciation for something of value that was not obtained at some cost to the person. The hardy pioneers knew the value of the farms they hewed out of wildernesses. Their sweat and blood were mingled with its soil. If their childrens' children don't have to work as hard to hold what they gambled their lives to get, they don't have the same appreciation of the land. Perhaps if we had to fight off marauding enemies, the land would grow in value to us. Perhaps our enemies may still teach us the value of what we have.

Shaw's statement applies to our emotional, mental, and spiritual lives as well as to our physical lives. Wherever there is life, there is growth. If it is constructive growth, it is real growth; if it is destructive growth, it is decay. Professor Hutchins of the Ford Foundation asks: "When is the last time your mind was stretched by a new idea?" The mind has a life to live: do you direct its growth, encourage it to develop its power or do you allow it to vegetate? Is your emotional life a wild west rodeo with constant commotion or can it best be defined as harnessed power? Is that soul of yours challenged by the fundamental facts of God, Life Here, and Life Hereafter? Or do you anesthetize this high level life of yours with the noisy bombardment of being busy?

The State, the Church, your neighbors can do a lot for you. But one thing no one can do for you is to live your life. You alone can do that.

Editors Note:

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